

Lebanon. Nov. 11<sup>th</sup> 1845.

How shall I address you, David? Your ring is always with me. I go from place to place and make a hundred new acquaintances & often at parting grasp with warmth the hand of a noble young fellow, lately converted & full of zeal, or of a sober, earnest pastor in the bloom of his faith and at the shining point of life, or of some old totterer on the threshold of the tomb, with his hand upon the handle of the door, and opened, and the heavenly light from the other side gleaming through the crevice upon his grey locks and upturned eyes — and I love them all, but — something is wanting still. There is the present & there is the future; — but a rope of three strands is stronger; & with you I have the Past also. I seldom refer to the past in detail, but there is an instinctive remembrance, which is the soul of love. Winter goes by and is only remembered by the flowers springing up from the soil it has ministered. Summer goes by and its shadows & lights linger upon the snows created fruits it has mellowed into ripeness. So the friendships of past years shed purple & gold at its sunset, upon all the land, when the traveller turns his face towards the grey east. Religion glorifies, but friendship protracts life. Is that an antichristian sentiment, David? Is it not true that holy men of God, bear their race & fight their good fight of faith, under a sense of loneliness & want of happiness, because they are alone? Was not our Father declared his knowledge of the nature he has given us, when he said "it is not good for man to be alone"? Is it not a law of our Constitution devised in the Councils of Eternity & repeated at every conception & sanctioned by every marriage, that "like cleaves to like"? The very elements, in their material, and thoughtless existence, or nonentity, more properly, — reveal by a kind of lifeless instinct the deeper ramifications of the roots of this strange law, & come together, atom to atom, according to the affinity of similitude; seeking each other out with an endless solicitude, among the innumerable crowds of the unlike; and precipitating themselves upon each other, to find rest only when they have established communion. And surely we who think & feel, — who not only feel the law, but can estimate its final cause, are not left out of the category of its influence. Indeed, has not the law received in us its highest confirmation; since God himself has seen in flesh to make himself our Like, that we might love Him? And what is the peculiar Christian command, but "Love the Brethren"? We cannot love what is not like us. Let any one conjure up in his imagination some horrible unnatural shape, with fins for arms & features distorted; & suppose it to pass him in a lonely place at night, rendered visible by an unknown law of light, and moving by in an unaccountable manner: — he will regard it with horror. Let the spectral shape turn its eyes toward him & his blood will freeze with in him: — let it approach to offer to caress him, and all the flood gates of fright & aversion will be opened & the law be declared & confirmed as ours.



And when we feel a love for angels, it is only when we clothe them in the form & give them all the attributes of men. We love God, but He has always spoken to us as man, acted towards <sup>us</sup> with the emotions of man, and received the ~~superhuman~~ elements of his infinitely glorious character, for a basis of those mysteries which excite our wonder & delight but never our love. Now, in this view then, does the Saviour become a true Mediator! And we love him because He is our like. And we shall love Him more, because we are now growing in His likeness. And His likeness is an heirloom to his disciples & thereby they all become Like & Like also, the affinity of Like finds a new sphere. But it does not lose its primal action & while Christian love grows, friendship remains.

I left N.Y. the middle of October. My friends were all well. My sister was about to leave for home. Nathan Ward had established himself most pleasantly in the family of the D<sup>r</sup> with whom he studied. I promised, on leaving, to put myself in periodical correspondence with Mr. Ripley to whose kindness I owed many pleasant hours, while in N.Y. and I quite won your little niece's heart as she certainly won mine. I saw almost nothing of Mr. Isham's family & indeed was so much occupied in N.Y. that it was with difficulty that I could get to Brooklyn at any time. I attended several public meetings, and among others a three days Colportage Convention. There were 25 or 30 of us together, giving our experience, & telling our doings. I spent a month in N.Y. studying the reports, books &c. and I assure you, unmingled satisfaction with the men leading & the men led & the means as yet employed & the measures pursued, was the result. The only drawback to my pleasure was, that they all seemed to place so high a value upon my taking part in the work; a thing which you may well conceive not only perplexed & mortified me, but seemed to place me in a false position with respect to them, out of which I did not retreat or escape. Leaving N.Y. with the odd title of Colporteur for the Appalachian range, I stopped a few hours at Princeton & saw some of our friends there. Frady had passed through but a week or two before, to my great regret & to the great delight of the Princeton people to whom he preached a spirited sermon. Prof. Henry Spang. was well. Had a long & animated conversation with Dr. Hoop, (which I never had before) about his friends &c. in Halle, & went to Phil<sup>a</sup> same night. Preached for the first time, after so long an interval, for our people in 7<sup>th</sup> St. and appointed Wednesday evening for giving them an act. of work; which I did, & they were for sending me right off as their own especial Colporteur.

Mr. White came to Phil<sup>a</sup> Monday noon & I had the pleasure of seeing her fixed in her new abode, though I could render her little or no service. I really found it harder to part with her than with any of my friends; for she seemed so wholly lonely & forlorn, like a log of driftwood, all alone, far out to sea. Yet her position would in a few days become I am sure a very agreeable one. She will no doubt inform you accurately respecting it. The first day she sat in her little, as yet unfurnished room in the third story & cried all the time, but I took her out walking & looking at furniture & stores &c. and she kept walking, walking on, not to get what she wanted, but simply to keep moving & talking. But by Thursday morning, when I left her, she was quite reconciled & happy in Mr. Allen's family. The cousins Tupper came to hear me talk on Wednesday night & were doubtless edified. But I had no time to visit; I was under the lash long day & all day & sister was also in the City with her fine boy.



I left on Thursday (if you will have patience, I'll bear the journal, though) with my  
brother (Wm) in company. We is ~~just~~ settled in an excellent farmer's family, west of Carlisle.  
By the bye, Synod was sitting in Phil<sup>a</sup>. when I was there. Saw Wipburn (settled at Lock Haven, on the W. Br.  
Susquehanna); Rittenhouse (back of Danville & Sunbury); ~~Exp~~ Earp, just returned from 6 m. tour  
in Europe; Love, miss<sup>es</sup> at Hagerstown (on the Potomac) but in difficulties & will leave. Hammel  
(wants to go to Milton, (W. Br. Susq.)) Th. Moore, driven off from Carlisle & settled lately at Green-  
Castle beyond Chambersburg.

Found Mr Ermentrout, Superintendent of E. Pa. at Shippensburg, & after a vain effort there, went  
on to my uncle's at Chambersburg (he has accepted a cashiership of Bank here) & spent a week  
in resuscitating or forming Polypotent Societies in Chambersburg, Mercersburg & Greencastle.  
Mr M. spent an evening with Dr. Nevin, who has lately occupied so greatly the trumpet of fame. He  
told me, his desire & design was, to introduce German thought into America, & thus place the American  
Orthodoxy, "purged of its rationalistic element," upon the advanced position of Modern German Ortho-  
doxy; by passing over the bridge of German experience. The old German orthodoxy, says he, was essen-  
tially rationalistic, worked itself however gradually pure, by working out (& i. e. developing in the people's  
infidelity of last century) its rationalism. To show the rationalism of Am<sup>er</sup>. Orthodoxy, said he,  
I have only to point to Dr Barnes, who is completely rationalistic. I didn't sit listening to him  
in altogether mute astonishment, but asked him many leading questions. He said the American  
practicality must be tempered, modified, improved by German thought. I could scarce restrain the  
expression of my contempt for Germanism & German mania in America, while I heard a sober,  
hard thinking & pious man like Nevin, advocate a retrograde movement in the line of P<sup>ro</sup> mind.  
I afterwards discussed the subject with Wolf the tutor for several hours. He told me there was not a  
theo. student in a sem<sup>inary</sup>. (about 20 of them) who didn't coincide fully with Nevin & Schaff, as is  
very natural. I don't know which it was that was accused before a synod of N York last week,  
but they had both written pamphlets (I remember it was Nevin, on a Lord's supper, in which he  
maintained, as he said, the Calvanistic Doc. of a Real presence!) and both spoke, with much  
eloquence, & they were exonerated from all blame by a vote so unanimous, that of Berg of  
Phil<sup>a</sup> & 3 elders opposed. Schaff spoke in good English for 2 hours, mere referring twice to the  
Moderator for the English synonyme of a German word, and showed an admirable acquaintance  
with the language, but still, more with the state of religious parties & denominations among us.  
I just fear that a tide of German theol. is about to flood our country; I don't so much fear it in the hands  
of Nevin & ~~men~~ like him; but what will their successors say & do? That is the question. Let the Wca-  
listic phantasia of a German cross the Atlantic & spare will, for a time at least, to those bright, strong,  
militarian forms & exercises of mind which make America & the English mother country a  
praise in the world a blessing to nations — which has built the edifice in which Nevin & Schaff teach  
& preach — which constituted the Colony on a mountain & sent you out to Virginia.



A few days ago I came to Lebanon, and in spite of severe pain, I preached my first lecture  
your sermon in a Church, on 2 Tim. 3:16, taking Saucier's magnificent analysis of Inspiration.  
I was followed by a German Colporteur in German, giving an account of his labors in Berks County,  
and the way he talked "Pensylvanish twich" was worth listening to & was listened to by all the  
Dutchmen in the Assembly. The Lutheran minister followed in a most admirable appeal in favor of  
Colportage in the County & we all went home. This morning I feel quite well again; and tomorrow  
br. Ermentrout & I go on to Pottsville to overhaul that place & then to Wilkesbarre & then to Centre Cr. &  
then to Virginia & & & & ad infinitum. The Lord grant me my desires to be useful and — to hear  
from you.

Pottsville

Nov. 17<sup>th</sup> It is useless for me to postpone closing the sheet in hopes of having a quiet home on my hands  
to do it in. It is drive, drive all day & every day Sunday included. I find no Sabbath & can't follow my de-  
termination to take one in the week. Last night I went to bed at 8<sup>th</sup> oc. so exhausted that it was a pain  
to utter a sentence. I find that while the symptoms to keep up the strength continues apparently un-  
abated; but when it ceases to flow in a torrent, then the stones sink like lead to the bottom. How much we  
need grace, my dear fellow, grace to think, grace to act, grace to endure, grace to withstand temptation  
to sloth & temptation to impatience & temptation to trust in man & in our own piety & experience.  
And how hard it is to withstand the fear of man which bringeth a snare! It displays itself more in  
personal conversation than in any other way. I look sometimes with astonishment on Ermentrout  
who attacks people with the fierceness of a lion — or a man of God, & says things to them which I do?  
Almost as easily leap over the sharp Mt. as paper. It brings out a man's weakness & fearfulness. The  
Lord give me courage. Pray for me David. I don't forget you. The Lord be with you ahead and expect  
by the blessings of his presence your highest anticipations. When we meet in the County above, we will  
have many a story to tell each other of difficulties overcome & favors received & blessings communicated.  
And he who goes first — may perhaps be permitted to aid the other.

I have heard some odd stories lately from a friend here. They lived for 2 1/2 years with children  
and servants in a house upon the hill back of the town. They were forced to leave it because they could  
keep no servant for the house "was haunted". They told me their personal experience of the matter &  
strange enough it was; whether all referable to diseased imagination, or to roguery & collusion, or no  
I can't tell. In themselves I have the fullest confidence & the stories they told range themselves under  
the class of ghost phenomena so universally testified to in Europe; such as doors opening by invisible hands,  
trampings, pushings, clatterings; the footsteps beside one & a sigh or a groan close by them in the air;  
screams & groans at night; the flight of the household; heavy pressure on them at night in bed; removal  
of articles of furniture & & &. The whole town was in a hubbub about it when it was divulged —  
they had remained silent until forced by calumny to vindicate themselves, and out of a corner of the house, a  
poor man who would suffer seriously if his property depreciated in value. I tell you, I believe, that I  
had been trying to investigate this "part of science" as the Germans call it. If any thing meets you of the kind, in a  
purport reliable way, let me have it. — I wish you all good & need not assure you of my steadfast affection.  
Peter.